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He seeks to show (1) that each phase of experience embodies in a specific way the one spiritual principle that animates all; (2) that each is distinct from the other simply by the way it embodies this principle; (3) that each is related to the others and to the whole in virtue of its realizing the principle with a certain degree of completeness; (4) that the whole of experience is a necessary evolution of the one principle through various forms logically connected as a series manifesting the principle. The main stages of the development are, first, that in which the individual subject is conscious of objects as *prima facie* outside the subject; second, that in which it is conscious of self as other than, and yet implicitly one with the subject; and third, that in which all sense of otherness is overcome and self and subject are transparently one (p. 134). No instructed reader can well deny the force and fascination of the method. It 'adopts,' if one chooses to say so, the principle it seeks to demonstrate, but it does this in no arbitrary way, for the principle is not external, one to which experience has to be fitted, but immanent; experience, in other words, essentially involves some sort of unity and relation of subject and object. The difficulty lies in connecting its various phases without mutilating any one of them, and in showing that the postulated unity is a really constitutive, and not merely an ideal or regulative principle of the whole. Professor Baillie has done, perhaps, all that can reasonably be expected to make the principle clear. The pragmatist who regards the unity of experience as confined to the individual experience from moment to moment will not be convinced, but he can hardly afford to ignore Professor Baillie's sympathetic, but penetrating, criticism (pp. 10-25).

Mrs. Cabot's instructive and well-written work on "Everyday Ethics" may be heartily commended to teachers in secondary schools who are looking for an experienced guide in the development of moral consciousness in their pupils. The book is the outcome of years of experience with the minds and needs of just such pupils. It avoids technical and abstract discussions and deals, in a live way, with the problems in which pupils of the high school age are, or can readily be made, interested. Its central ethical doctrine is that duty is found in fidelity and efficiency in one's chosen vocation, that "out of loyalty to our chosen work springs all moral life." Added to the main body of the text is a key to teachers, containing many excellent suggestions, numerous questions and additional illustrations.

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H. N. GARDINER.

The Elements of Psychology, by EDWARD L. THORNDIKE. A. G. Seiler, New York, 1905. pp. xix, 351.

An Introduction to the Theory of Mental and Social Measurements, by EDWARD L. THORNDIKE. The Science Press, New York, 1904. pp. xii, 212.

The aim of *The Elements of Psychology* is "to help students to learn the general principles of psychology." The volume is "designed to serve as a text-book for students who have had no previous training in psychology, who will not in nine cases out of ten take any considerable amount of advanced work in psychology, and who need psychological knowledge and insight to fit them to study, not the special theories of philosophy, but the general facts of human nature." The book is divided into three parts (Descriptive Psychology, Physiological Basis of Mental Life, and Dynamic Psychology), an Introduction and a Conclusion.

The Descriptive Psychology (Part I) is a modified abstract of James's *The Principles of Psychology*. It gives a general account of

'mental states,' 'thoughts,' and 'feelings,' with a final chapter on the 'functions of mental states.'

Part II is, with the exception of chapter xi, neurological. It gives, in terms of the neurone theory, the principal structural and functional characteristics of the central nervous system and of the sense organs. This section of the book is abundantly (even superfluously) illustrated from standard neurological texts.

Dynamic Psychology (Part III) is defined as the "science of the mind in action." It has to do with "the facts and laws which determine what any human being will think and feel and do, how he will learn, why he will misunderstand, when he will be interested, what habits he will form, to what sort of intellect and character he will attain." This 'science,' as it appears in the book under consideration, shows the impress of modern biology, both of the descriptive and of the statistical type. Its emphasis falls upon 'instincts' and 'capacities,' 'native and acquired tendencies,' 'inborn connections,' and 'situations.'

It is clear that dynamic psychology is one form of the psychology of reactionism. Its interest in consciousness may almost be said to be incidental. Dynamic psychology is the psychology of 'behavior,' of 'conduct,' of 'human life.' It is concerned with consciousness only in so far as consciousness is linked to stimulus and to organic movement; only in so far as it is a factor in adaptation. It studies the 'function' of thoughts and feelings, and "the function of thoughts and feelings . . . is to influence actions" (*i. e.*, movements). Emphasis is accordingly laid upon three sets of connections: connections between stimulus and consciousness, connections between one thought or feeling and another, and connections between consciousness and organic movement: in the author's terms, connections of impression, association and expression. Each of these may be further divided into original (unlearned) and acquired (learned) connections or tendencies to connection (six sets in all).

Now, by a liberal interpretation of the venerable principle of associative relationships, dynamic psychology proceeds to state, in the form of 'laws,' the conditions under which the six kinds of connection are realized; *i. e.*, the way in which (1) stimulus leads (under native and acquired tendencies) to consciousness, (2) consciousness to consciousness, and (3) consciousness to movement.

Since it is in these 'laws' that Professor Thorndike's dynamic psychology comes to its chief issue, it is perhaps worth while to inquire whether the formulations in question really preserve (in spite of the generous use of capital letters) the dignity and the significance of the scientific law. They are in reality rules;—not laws, either in the sense that they state invariable connections of antecedent and consequent or as predictive anticipations of fact. As descriptive expressions of the dependence of a phenomenon upon an indefinite number of heterogeneous factors whose values are uncalculated and whose modes of combination are unknown, these 'laws' (especially the "entire Law of Association") are the counterpart of the glittering generality of common sense. Formulations of this kind are impressive, and their indeterminate nature saves them from refutation; but their usefulness to science is uncertain and their effect upon "the naïve student" unfortunate.

Even if the formulas in question were proper psychological laws, the still more fundamental objection might be raised that they are, from the point of view of mind, external and superficial. They refer either to the organic conditions and consequences of consciousness or to the 'secondary' factors in the successive or linked association. This crude use of association in psychology is surely obsolescent and

should be obsolete. The more refined analytic methods long ago discarded it. The biological rehabilitation of the text obscures but does not conceal the stock principle of associationism.

I have dwelt upon the author's associative connections both because they furnish the basis and superstructure of the Dynamic Psychology and because they illustrate at once the weakness and the strength of the point of view. The author's method is the method of gross anatomy; the method that regards consciousness as a whole, that calls it a stream, notes its rate and volume, its fascinating evolutions and metamorphoses, its multifold relations to objects, to the processes of knowledge, to conduct, to the physical organism; and that contents itself, on the side of analysis, by distant reference to 'feelings' and 'thoughts.' Whenever it comes to cross-section, to careful scrutiny of the snap-shot picture of mind, to the histological analysis of the individual thought or feeling, there—unless its champion happens to have a gift for introspective subtleties—the method balks. Consider the work under review. Problems of the first sort are treated with competence; problems calling for histological treatment are either avoided or drawn in caricature. Take the subject 'sensation.' The sensation of the laboratory is scarcely mentioned, and the author, realizing that "definitions must be rough" (and apparently they *may* be, since the reader is the "naïve student"), actually confuses the sensation-element with Fechner's sensation-magnitude and with Münsterberg's sensation-atom! Similarly, stimulus is defined in two inconsistent ways (17 and 28); and fusion and colligation are gravely said (in a 14-line account of "the constitution of percepts") to be combinations of "brain processes." Again, it is, in the reviewer's opinion, doubtful whether a student who had been 'introduced' to psychology through the *Elements* could, on occasion, give an intelligible definition of the terms 'mental state,' 'thought' and 'feeling;'—could tell whether the terms were synonymous, whether a mental state is a group of feelings or thoughts, or whether a thought is a particular kind of feeling or mental state. Action, finally, offers a glaring instance of the lack of analytic insight into the constitution of mind. The dynamics of action is chiefly interested in the way in which feelings lead up to, and issue in, movement. The very term 'action' has entirely lost its psychological meaning and implies simply muscular contraction and its bodily results. The whole problem of action, considered as a matter of consciousness, is missed, or, at most, it emerges in such bootless form as the contention that movement images are rare antecedents of voluntary action.

When an author has succeeded in writing a text-book that is at once interesting and impressive, a book of high pedagogical merit and of clever arrangement of fact and principle, of instance and illustration, detailed criticism, especially of the negative sort, is apt to appear captious if not carping. Apart, however, from the demands of the science, the critic finds, in a case like the present, ample justification for his strictures—if nowhere else—in "the right of the student . . . to demand a fair representation of the science as a whole" (preface, page x).

In his book on the Theory of Mental and Social Measurements, Professor Thorndike "has had in mind the needs of students of economics, sociology and education, possibly even more than those of students of psychology, pure and simple." The book presents in an interesting and simple, if not systematic, way the principles and methods employed in the modern science of biometry. The present writer has found the volume serviceable for occasional reference and for the collateral use of students, both in psychophysics and in the statistical

study of psychological problems. It contains, in an appendix, convenient tables for arithmetical computations.

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I. MADISON BENTLEY.

Skalpieren und ähnliche Kriegsgebräuche in Amerika, von GEORG FRIEDERICI. Vierweg, with map. Braunschweig, 1906. pp. 170.

In this monograph of characteristic German exhaustiveness, the author discusses the etymology of the word, scalping, and gives its history from Herodotus to the present time. Although it did occur in antiquity, it seems to have completely vanished in Europe, while head trophies or sometimes other parts of the body that were cut off, took its place as evidences of victory in war. Scalping is essentially a characteristic trophy of the New World, and in an interesting colored map the author shows how it probably originated among the Indians of the eastern part of America although it had probably an independent origin in a much smaller area in Central South Africa. In America, it spread westward from the region of the Great Lakes, north to Hudson Bay and west to the Rocky Mountains and south to Mexico and later nearly to the Pacific Coast. Over nearly all of Africa, in Central Mexico and the Pacific Coast, it occurred occasionally, although in this latter region heads were often used as trophies.

Folkways, a study of the sociological importance of usages, manners, customs, mores and morals, by WILLIAM GRAHAM SUMNER. Ginn & Company, Boston, 1907. pp. 692.

This book, in both its plan and presentation, reflects the vigorous and unique personality and the power of original thought of its author. He first characterizes *mores*, then the struggle for existence, labor, wealth, societal selection, slavery, abortion, infanticide, killing of the old, cannibalism, then passes to sexual *mores*, and marriage institutions, social codes, incest, kinship, blood revenge, primitive justice, peace unions, uncleanness and the evil eye, points out how *mores* can make anything right and prevent condemnation for anything. In illustration of this, he characterizes sacral harlotry and child sacrifices, then passes to consider popular sports, exhibitions, drama, asceticism, education, history, life, policy and virtue versus success. He uses the Latin word *mores* to designate popular usages and traditions when they include a judgment that they are conducive to societal welfare and exert a coercion upon the individual to conform to them, although they are not co-ordinated by any authority. He has also sought to bring the words *ethos* and *ethology* again into familiar usage. After analyzing folk ways, he attempts to justify this process by a series of illustrations, and opines that this in order to be successful must go into details. These of course are immense, so that he can only select those deemed most fit from a larger array of facts which were used in forming his generalizations. Indeed, the original plan of the book has been curtailed, for he intended to include demonism, primitive religion and witchcraft, the status of women, evolution and the *mores*, usury, gambling, societal organizations and classes, mortuary usages, oaths, taboos, ethics, aesthetics and democracy. The first four of these we are glad to know are already written. The index is deserving of special commendation.

The Kafirs of the Hindu-Kush, by SIR GEORGE SCOTT ROBERTSON. Illustrated by A. D. McCormick. Lawrence & Bullen, London, 1900. pp. 658.

This new edition has been re-edited and reconstructed as indeed historic needs made necessary, if it was to be brought to date. Since the first edition appeared in 1897, the whole of Kafiristan has been con-